

E xoneratozi-
um curato-
rum.

Am. Sylva



In constitutione prouinc
ciali Johannis Decham, de
officio Archiepiscopi, Capituli
ignorantia sacerdotum.

Is ordeyned and de
creed by holy churche, that euery
curate hauinge cure of souer
lee, shall shewe and declare vnto
his parisshe foure tymes in the yere,
playnly without any caryospice or subtiltye,
the viii. Articles of the fayth. The. p.
Comaundementes of our lord God. The.
vii. Workes of mercy. The. vii. Deedlye
synnes with the branches therof. The. vii.
pryncypall vertues. And the. vii. Sacra
mentes of holy Church, with other thyn
ges necessarye as shall appere hereafter.

Wherfore fyrste and foremost ye shall
knowe and vnderstande that there ben.
iii. Articles of the faythe, whiche euery
man and woman is bounde stedfastlye
to beleue.

Of these. iii. Articles, seuen doo
apperteyne to the hygh mystery of the bles
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sed Trinitie, to the pure Godhed, and the
workes of the same. The other. vii. Artic-
les do appertayne to the holly mysterie
of the blessed incarnation, humanitye, or
manhode of our sauoure Iesu Christ.

The fyrste Article appertynnyng
to the almyghtie Godhed or Diuinitie is
this. We muste beleue in one God in sub-
stance and nature. And that there is but
one God in substance in nature and in
Godhed.

The seconde we muste beleue in the
father of heuyn the fyrste person in diuini-
tie or Godhed, and that he is very God.

The thyrde we muste beleue in Iesu
Christe the sonne of God, ones ye begoti-
ten of the father of heuyn eternally befor
the worlde began. And that he is very
God and the seconde person in the Trini-
tie or in the godhed.

The.iiii. we muste beleue in the holy
Ghosse equally procedynge of the father
and of the sonne, that he is lykewyse very
god and the thyrde person in Trinitie or
in godhed. And that al these thre persones,
the father, the sonne, & the holy ghosse,

A.ii.

but

But one Very god in nature & substance,
and one Trinitie in thre dyuers persons.

The. v. we must beleue that this one
Very god, the father the sonne, and the ho-
ly ghoſt, hath creat and made heuyn and
earth, that is to ſaye all maner of creatur-
es dyspyble and inuysyble.

The. vi. we muste beleue the holy ca-
tholyque church to be alwaye sanctified
and made holy by this one god the blessed
Trinitie, whiche hath ordeyned there in
suche holy sacramentz, as be suffycient to
all maner of people for theyr saluacion.

The. vii. we must beleue the resurrec-
tion of all deed mennes bodyes at the day
of generall iudgement, to be reysed vp a-
gayne by almyghtye god and ioyned vnto
to theyr soules. And to all them that haue
dyed in the fayth of holy church without
dedely synne, euerlastynge lyfe in heuyn
and gloyre shall be gyuen by almyghtye
god. And to al them that haue dyed out of
the faythe of holye church, or in dedely
synne, almyghtye God shall gyue payne
in hell for euermore.

Of these. vii. Artycles which do ap-
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perayne to the humanytie, or manheed
of our sauour Iesu Chryst which is both
God and man. The fyrste is this, that we
must beleue the blissed incarnation, & is to
say & the secon de person in Trinitie chryst
Iesu was conceyued by operacyon of the
holy ghoſte, and toke fleshe and blode of
the glorious Virgyn our lady S. Mary.
The.ii. that he was bo rne of the same glo-
rious Virgyn. The.iii. that he dyed for vs
vpon the Crosse vnder the wycked iudge
pilate, & his blyssed body was buryed in
the Sepulchre. The.iiii. & he went downe
vnto hell in soule, the body remainynge
in the Sepulchre, and spoyled hell of all
those that were predestynate to the glory
of God. The.v. that he rose agayne from
deth to lyfe the thyrde day. The.vi. that he
ascended into heuyn, and there sitteth on
the ryghte hande of the father. The.vii.
that he shall come agayne at the generall
Iudgement, and iudge all the worlde both
quycke and deed.

¶ Forthmore ye shall knowe and vnder-
stande that there be. x. Comaundemen-
tes of our lord God.

A.iii.

¶ The

The firste is this. Thou shalt haue
no false Goddes, but worshyp one verye
god. By this comaunderment is forbyd Id
olatry pyncypally, which is to do godly
worshyp to ether than to god alene. By
this comaunderment also is forbyd wytech
craftes, chaumes, sorcerye, inchauntmen
tes, and supersticions, and all Dayne and
deuyllyshe inuencions, whether they be
done by worde or by wytyngge, or by any
other folysshe obseruance.

The ii. comaunderment is this. Thou
shalte not take the name of god in Dayne.
By this comaunderment is forbyd pyn
cipally al maner of heresyce, and all blas
phemous wordes, whiche sounde agaynst
the goodnes of god. Also all perjury, that
is to say to swere false wyttyngly, and al
other sweryngge by god Inreuerentlye, or
to swere Inreuerently by any part of his
blessed bodye.

The iii. comaunderment is this. Thou
shalt kepe the holy day, that is to saye the
Sondaye and other holi daies ordeyned
by holye church, and that daye worshyp
thy lorde God, and at stayne from synne
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peciall; and also from bodely laboures
excepte cause full and resonable.

The.iii. comāndement is this. Thou
shalt honoure thy father and thy mother,
that is to wytte, thy naturall father, and
thy naturall mother, thy god father and
thy god mother, thy ghostly father, & thy
ghostly mother. Thy ghostly father is the
pope, the Byschop, the Paroke. And thy
ghostly mother is the holye Church, in
whom thou was regenerate vnto ghostly
lyfe.

The.v. comāndement is this. Thou
shalte not slee. That is to vnderstande,
that thou shalte not slee any man or wo-
man by vnlesfull meane nother in worde
nor by dede, by consent nor by fauoure.
By this comāndement also is it forbyd,
all maner of bodely hurte of any persone
agaynst ryght. Also all these slee spiry-
tuallly, that by exportacyon and power, or
by any other vntoryght wyse or vnecharyta-
ble meane, oppresse innocentes whiche be
not gylty. Also all those slee spiryтуallly,
that backebyte and slaunder any persons
agaynst right, or agaynst charitie, to brin-
ge

ge them from good name Into euyl. And
all those slee spyritually, that maye and
wyl not refresshe them that be in necessitye
And al those slee spirituallly that by the
euyl examples, or by any other wycked
opperacyons, Induce and brynge other
to Synne

The. vi. comāndement is this. Thou
shalte do no Lecherie. By this comānde
mente is forbyd, all maner of comppcion
betwene man and woman, excepte in le
full vse of matrymonye. By this comān
dement is forbyd also all maner of fylthy
and abhomynable pollucions wylfullye
procured by any inuencions or craft, wher
by the sede that is ordeyned to generacion
of mankynde, is done otherwys than in
the betwe befall that is ordeyned therfore.

The. vii. comāndement is this Thou
shalte do no theft, that is to say thou shalt
not take other mennes goodes pryncely a
gaynst theyr wyl. By this comāndement
is forbyd also, all maner of wrongefull ta
kinge, occupyenge, or withholdynge other
mennes goodes, other by defraude or by
deceyte, by hypocrysy of fayned holynesse, by
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Usurpe or by Symonye, by Dredde, or by
thretenynge, by Strength or by Wyolenti
ce, or by suche other.

The. viii. Comaundemente is this.
Thou shalt bere no false wytnesse, neither
to hurte thy neyghboure wrongfully, nor
to promote thy frynde vnworthelye. By
this comaundement is for byd also, all ma
ner of lyes conceyued of malycie, or inten
ded to other mennes hurte.

The. ix. Comaundemente is this.
Thou shalt not desyre an other mans wy
fe vnlesfully. By this comaundemēt is for
byd, all maner of concupyscence of the fles
she vnlesfullye, other to wyll or desyre, to
purpose, or to consent to any kynde of Le
chery, agaynst iudgement of reason.

The. x. Comaundemente is this.
Thou shalt not desyre to haue other men
nes goodes wrongfully. By this tomaun
dement is forbyd, all maner of vnlesfull
desires other in wyll or in purpose, to take
or to withhold other mens goodes against
ryght or agaynst good conscience.

**These. x. Comaundementes be con
cluded and vnderstande in two comaun**

dementes that be spoken of, in the Gospell of Mathewe, that is to wete in the loue of god, & in loue of thy neryghboure. He loueth god duely that loueth hym aboue all other thyng, and kepeth his cōmaundementes for loue, & not alonely for feare of payne. He loueth his neryghboure due lye, that wolde vnto hym and doth vnto hym, as he wolde his neryghboure shulde shewe and do vnto hym. This vnderstande, of wyll ordred and conformed vnto reason, that is to say, thou shalt wyll and do vnto thy neyghbour, as thou woldest right fully he shulde wyll or do vnto the.

Besyde these cōmaundementes of our lord god, there be. vii. workes of merceye, whiche cōmonly be called dedes of chary- tie. But doubtlesse in certayne causes of necessytype, they be strayte cōmaundemen- tes. And these ben they. To fede the hun- grye, to gyue drynke to the thurstye, to gyue herber to the herberlesse, to clothe the naked, to dyspyte, the sycke, or to comfort the prysoners, to bury the deed.

Forthermore ye shall knowe and vnderstande, that ther be. vii. pryncypall vertues

thes ordynge man to lyue well, bothe a
nenst God and the worlde. Thre of them
ordre a man princypally vnto God, and
they ben these. Fayth, Hope, and Charite.
Fayth maketh a man to beleue well vpon
God and holy church. Hope maketh
a man to truste well to come to the ioye of
heuyh, By the grace of God, and his owne
merytes. Charitie maketh a man to loue
god aboue all other thyng, and to loue
all other thyng for god.

The other.iiii. Vertues ordre a man
to lyue well agaynst the worlde, and they
ben these: Prudence, Temperaunce, Ryght
wyse nesse, and Strength of mynde. Pru
dence maketh a man to descerne and to iud
ge well, what is good what is bad, what
is to be done and what is to be lefte. Tem
peraunce, maketh a man moderate in eat
yng and drynkyng, moderate in fleshes
ly delectacions, moderate in herte, moder
ate in other conuersacions of mannes ly
fe. Ryghtwyse nesse maketh a man to gy
ue to every man that is due to hym, wher
ether it be in temporal goodes, or in tempo
rall honoure, or wh ether it be in correctyn

ge them that be euyl, or promotynge the
that be good. Strength of minde, maketh
a man stronge in sufferinge aduersite and
trouble, stronge in excecucion of Iustyce,
and correction of synne, stronge and with
out feare to holde with trouthe and Vertue,
stronge and withoute feare to withstande
Byce and wyckednesse.

In confite Johā Peccham de Sa-
cramentis iterandis Bel
non.

Also ye shall knowe and vnderstan-
de, that there ben seuen Sacramen-
tes of holy churche, wherof fyue es-
uery man and woman is bounde to receiue
at tyme conuenient. The fyrste is Bap-
tysme or Crystendome, whiche putteth a-
waye orygynall synne. For this ye shall
vnderstande, that whan oure fyrste father
and mother. Adam and Eue were create
and made, they receyued of almyghty god
for them and for all theyr Issue, that is to
saye for all mankynde, that noble gyft of
orygynall Iustice, whiche if they had kept,
they & all theyr Issue haupnge the same
gyft,

gyfte, shulde neuer haue dyed, nor suffered
any penalte of this wretched worlde, but
shulde haue ben translated at couenyent
tyme in to Paradyse celestiyall, ther to haue
liued for euer more. But than by cause
they dysobeyed and brake the comaundes
ment of god, they loste this gyft of orygynall
Iustyce, & fell vnto necessyte of deth,
and to other wretchednesse of this worlde,
with all theyr Issue, wherfore al we be borne
in orygynall synne, that is to saye in
wantynge of orygynall Iustyce, and can
not be saued by the ordynate Lawes of
god, vnto the time that this orygynall synne
be put away and grace gotten vnto our
soules, whiche is now done by the Sacrament
of Baptysme or Christendome, whiche
is the fyrste Sacrament and entre vnto
to all other Sacramentes.

In constit. provinciali de Baptismo et eius effectu.

This Sacrament oughte not to be
mynystered but by a preeft, except
cause of necessyte, and than eney
rye man and woman maye mynyster it.
Bar. The

The father or the mother maye my-
nister it to theirowne chylde, and yet af-
terwarde lye togyther after the lawe of ma-
trimeny, wherfore yf such case of necessitye
happen vnto any of you, then ye shall say
with good intencion i this wyse: I crysten y
in y name of the father, & of the sonne, & of
the holy ghoſte. And whyle ye be sayenge
theſe wordes, ye ſhall caſt water vpon the
chylde, or els dyppe in the chylde in to the
water. And than doubt ye not the chyl-
de receyueſh ſufficyently this ſacrament
of Baptiſme.

The ſeconde Sacramente is conſy-
macion of the Byſſhop, which gyueth gra-
ce to be the ſtronger in the ryght beleue of
God and holy church.

The thyrde Sacrament is penauince
whiche reſtoreth agayne the grace of god,
yf it be loſte by deedly synne.

The fourth Sacrament is the bliſſed
Sacrament of the Altar, whiche increa-
ſeth grace metuaplouſlye, and cauſeth
other ſpyrytuall effectes innumerable.
And nometuaple hereof, for in this ho-
ly Sacramente is conteyned vnder the
foſy

me of brede, the very body of Christ Je-
sus fleshe and blode, Christ hym selfe hole
god and man. And lyke wyse in the cha-
nce after the tyme of consecration, is con-
eyned vnder the fourme of wyne, the very
body of Christ Jesu fleshe and blode,
Christ hym selfe hole god and man.

In constit provinciali Johā Beccham
de summa trinitate fide catholica.

Capitulo altissimus.

Whe ye that be laye people, whan
ye receyue this blyssed Sacramēt
at Easter, or at other tymes neces-
sarye, ye receyue it in fourme of brede also
ne. For that thyng that is gyuen you in
the Chalyce is no Sacrament, but wyne
or water to cause the holpe Sacrament to
go to his place more redely.

The first Sacrament is anoyntinge,
whiche remytteth and putteth awaye besy-
nyall synnes, & encreaseth grace to the bet-
ter helth both of body and of soule.

There be other two Sacramētes, whi-
che no man is bounde to receyue but that
they wyll. One of them is holy order, whi-
che

che gyueth auctoryte to mynyster aboute
the Sacrament of Holy church. The other
is Matrymony, the whiche maketh lefull
bodelye dede betwene man & woman, whil
che els were vnlefull and dampnable.

In consiliū walteri de sponsalib
bus capitulo matrimo
nium.

AND in this behalfe holy church co
maundeth vnder payne of cursynge,
that no persons make any pruy co
tracte of Matrymonye togyther, nor any
secret promyse therof, but that it be done
all onely in open place, and before diuers
persons therto specyallye called, to bere
wytnesse of the same.

Extra de pñis & remis. Cap.
Dis vtriusque.

AND for more declaracyon of the
Sacrament of Penance, whiche
was spoken of before, ye shall vnder
stand that there ben thre thynges pryn
cypally requyred therto, that is to wete co
fession, contricion and satysfaction. Con
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feſſyon every chriſten man and woman,
after they come to yeares of diſcreſſyon
is bounde to make, at the leſt ones in the
yere, than to make knowledge of all theyr
ſynnes to theyr owne ordynarye curate &
to none other, except a leſull cauſe, which
had, they maye take an other confeſſour,
ſo that they haue lycence thereto of theyr
owne Curate or ordynarye. But for as
moche as ſome perſons can not well make
theyr confeſſyon, ſome thyng ſhalbe ſher
wed them now by the grace of god, whether
by they maye the better orde them ſelfe
in theyr confeſſyon makinge. Firſte be
fore ye come to your ghoslye father, loke
that ye get you in a ſecrete counſayle with
your ſelfe, and take as great ſtudy and di
lygence to remembre all your ſynnes for
the loue of God and for your owne ſoule
helth, as ye wolde take in a great matter
of worldlye dauntage.

¶ Firſte remembre your ſelfe in your
conſcience, whether ye haue ben doubtfull
in any artycles of the faythe. The ſecon
de, remembre whether ye haue broken any
of the .x. comādemētes of our lordē god.

L.i.

The

The thyrde, remembre whether ye haue
Kepte the two comaundementes of the Gos
pel, that is to wyte, whether ye haue loued
God aboue all other thyng, and done
to your neyghbours as ye wolde be done
to. The fourthe, remembre whether ye ha
ue ben dyligente after your power, to ful
fyll the. vii. workes of mercy. The fyfte,
remembre whether ye haue fallen in any
poynt of cursynge by the generall senten
ce, which is comaunded and accustomed to
be shewd you foure times in the yere. The
sypte remembre whether ye haue synned
in any of the. vii. deadly synnes, that is to
saye, in Pryde, in Wrath, in Enuye, in Co
uetyse, in Glouthe, in Glotony, and in
Lecherye, or in any braunches of them.

¶ Pryde.

If ye pryde, whether ye haue
desyred any daynglorie, or any
dayne laude or prayse of your selfe
before other, for any goodes of na'ture
that ye haue hadde, as beaute, strength, or
youth, or for any goodes of fortune, as
golde or syluer, ryche clothes, landes or ca
telles, or for any goodes of grace, as con
nyng

nyng eloquence, wysdome, or other Vertue. Or if ye haue dyspyssed or mocked or tser that haue wanted any of these.

Furthermore whether you haue fapned your selfe by ypocryse more holye or more ryghtwyse than ye haue ben in dede. Or whether ye haue shewed your selfe by crakynge or bostryng or by any other inordynate delite in pryde, to haue that thyng that ye hadde not, or for to knowe that thyng the whiche ye knowe not, or to haue done that thyng the whiche ye haue not done in dede. Or whan ye haue had any gyfte of god syngherlye before other, as cunnynge, eloquence, wysdome, or other Vertue, whether ye haue thoughte that it hath comen of your selfe, and not alonely of god. Or thoughte ye haue thought that it hath comen of god, yet whether ye haue thought that it hath comen of god for your owne merytye and your deservynge. Furthermore whether ye haue ben proude of your kynne, or proude that ye haue stonde in fauour or famyllyar pte with lord or ladye, or with any other state, proude of your offyce, or rourne that ye haue ben in.

Whether ye haue ben a shamed of
your kynne bycause of theyr pouerte, or
that ye haue ben a shamed that you haue
not ben taken vp to hygher place or grea-
ter honour. Forthermore whether ye haue
had pleasure to reporte your euyl dedes,
or whether ye haue sought excuses for the,
and syth put othet men in the sawte ther
of. Or yf ye haue ben dysobedyent vnto
your superiours, as to your father, or your
mother, or to the prelates of the Church.
Or trusted to moche in your owne wytte,
that ye haue dyspised the counsaile of your
betters. Or taken more vpon you, than ye
or your leynynge hath requyred. Further
more whyther ye haue loued synngularyte
in your apparell, synngularyte in your spe-
che or in othet conuetsacyon, synngularyte
in fast or prayer, or in othet deuoci-
ons ordeyned by holy church. Or whether
ye haue bene suspectous and curyous in
serchyng and indyngne othet mens de-
des, & proude and presumptuous in iusty-
fyng and preseruyng your owne dedes
before the dedes of others. **¶** Wrath

¶ Wrathe.

I HAN in the synne of Wrath, remembre whether ye haue ben soo greatly moued or styred by angre or by wraath agaynst any man, that ye haue wylled hym any hurte other in his body or in his goodes. Or whether ye haue kepte wrathe longe tyme in your mynde, often tymes thynkyng howe he myghte be venged. Or whether ye haue in your angre or wraath hurte any man in dede or worde, or by worke, by counsaile or by maintenance. Or whether ye haue vexed or troubled any man by sute or by pleser, rather of euill wyll and malice than of good wyll and affection of ryght wysnes. Furthermore whether ye haue cursed or asked vengeance vpon your euen chrysten. Or whether ye haue ben so angry or so impacient in sykkenesse, or trouble, or for any losse of temporall goodes, that ye haue grudged with the ordinaunce of our lorde god, spoken any blasphemous wordes agaynst his goodnes, or sworne vntrewentlye by his holy name. Furthermore whether ye haue refused to aske them forgyuenesse that ye haue

haue hurte, or whether ye haue refused to
forgyue them that haue hurt you. Or whe-
ther ye haue mysfordred your selfe in bran-
lynge and chydunge, or myscaullynge your
euen chrysten by wordes of rebukynge, or
ther agaynst theyr persons, or agaynst
theit condycions. Or whether ye haue ben
so impacient, customablye other in game
or in worldly busynesse, that ye haue wys-
shed all at the deuill, or wysshed your owne
death or any othere. Or whether ye haue
manessed to bete or to slee, and sworne the
same with a great othe.

¶ Enuye.

Than in the synne of Enuye, remem-
ber whether ye haue ben glad of o-
ther mens hurte, or soz of other me-
nes profite. Or whether ye haue ben glad
of other mens infamy & euill name, or so-
re of other mens fame and good name.
Or whether ye haue ben glad that any of
your euen chrysten haue fallen to synne &
to vyce, or soz that any of them haue kept
them in vertue or in grace. Furthermore
whether ye haue in malice and euill wyll
defamed any person pryuely or apertly, or

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gyuen any helpe or counsaile therto. Or whether ye haue iudged euill of you enen chrysten, withoute sufficient knowledge therof. Or whether ye haue made bate, or discorde betwene persons, for malice and euill wyll that ye haue had vnto them. Or whether ye haue letted to make peace and accorde, whether ye might haue done and wolde not for hatred & malice, or for any other wycked occasyon.

¶ Couetyse.

Than in the synne of Couetyse, remember whether ye haue taken other mennes gooddes by theft, by robbery, or by extorcyon, or whether ye haue ben in wyll or purpose for to doo. Or whether ye haue withholden other mennes gooddes wrongfully from them. Or whether ye haue by flatteryng, or by faire wordes, or by any other vntreue meane, deceyued any of his gooddes or of his londes. Furthermore whether ye haue vsed any false or deceytfull marchaundise, other by vnsatisfeynt stuffe or by vniuste weyghtes, or mesures, or by any subtyle craft. Or whether ye haue in any hande crafte worke or other

other occupacion, vsed any craft to decey-
ne your euen chrysten for your owne lucre
Or whether ye haue wrought or laboured
or vsed byenge or sellynge vpon the son-
daye or vpon other holy dayes without re-
asonable and lefull necessitye. Or whether
ye haue in byenge or sellynge, or in ban-
gayne makinge, or in leunninge any mo-
ney, comytted any vsurpe, agaynst the or-
der of Iustyce and good charyte. Or whe-
ther ye haue comitted any symony, that is
to saye boughte or solde or any bargayne
made of spiritual thynges for any tempo-
ral goodes. Furthermore whether ye haue
fulfilled the dedes wil, where ye haue ben
executoure, or kepte the gooddes to your
owne vse, or spended them otherwyse than
in dedes of charyte, or the dedes wyll hath
requyred. Or whether that ye haue falsely
forsworne your selfe, for any work by dan-
tage, or whether ye haue despyed any man-
nes hurte or any mannes death, by cause
of any damage that myght come to you
therby. furthermore whether ye haue pay-
ed your seruauntes their wages. Or ye be
seruaunt, whether ye haue done truely your
seru

seruyce. Or whether ye haue mysperdyed
your maysters goodes, or otherwys hurte
your maysters dauntage, other wylfullpe
or by your neglygent seruyce. Or whether
ye that be of power, haue withdrawe your
hande of charyte of restresynge poore pe-
ople, and ben couetyse in gettyng worldy
goodes, couetyse in keepynge them and so-
rowfull in departynge from them.

¶ Slouth.

Han in the synne of Slouth, re-
mebre whether ye haue ben slouth-
full in goddes seruyce, specially
vpon the sonday & the holy day, slouthful
to come to the churche, slouthful to praye
whan ye haue ben there, slouthful to here &
wordes of god preached, slouthful to ap-
ply your minde to good thoughtes and to
good medytacions. Neglyget to refrayne
your mynde, from euyl thoughtes. & your
eye from vnchaste lokes. Furthermore
whether ye haue ben neglygent to learne
your Vater noster, Aue maria, or your
Credo, or whether ye haue ben neglygent
to teche the same to your owne chyl dren or
to your god chyl dren. Or whether ye haue

D.i.

chas

chastysed your chyldren and taught them
good maners, or ye haue suffered them to
vse great swerynge, and at theyr pleasure
wanton and dyssolute. Or whether ye ha
ue ben neglygente in keepynge your chy
ldren from fyre and from water, or from
other lyke ieoperdy. Furthermore whether
ye haue mysperded your time in ydelnes,
or omptted and left vndone thynges that
ye were bounde to do. Or whether ye ha
ue broken any dowe that ye haue before
time reasonably promysed. Or whether ye
haue broken or ben neglygente in fulfyll
lynge the penaunce that hath ben reasona
bly intolned you, by your ghostly fathers
or by your odynaryes. Or whether ye ha
ue had at any tyme suche heynesse, that
ye haue dyspeyred of the mercy or of the
helpe of god. Or whether ye haue wysshed
or wyllid indyscretely your owne death.
Or whether ye haue gyuen detwe thankes
to god in your trouble or your heynesse,
remembrynge that oure lord sendeth all
for the best yf ye can so take it.

T

C Glotonye.

HA in Glotonye, remembrynge
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whether ye haue broken any fastes that
hath ben comaunded by the church with-
out lefull cause. Or whether ye haue eten
or dronken many tymes so moche, that ye
haue had vomettes, or ye haue fallen ther-
by in to syckenes or dronkenшыp, or ye ha-
ue fallen thereby to hate and discencion, or
ye haue fallen thereby to suche dysolute
myrthe and recheles behauour, that ye ha-
ue not deuoly fulfilled those thynges that
haue longed to your offyce or to your cha-
ge. Furthermore whether ye haue had in-
ordynate delectacion, in eatynge and drin-
kyng, or vsed any inordynate despyres of
metes, or drynkes, more cosly or more des-
pycately prepared than reason hath requi-
red. Or whether ye haue induced or cau-
sed other to take suche maner drynkes, or
so largely therof, for the intent to make
them dronke, other for spote or for any o-
ther wycked occasyon.

¶ Lecherye.

Than in Lecherye, whether ye haue
kept or continued fylthy thoughtes
of the fleshe in your mind, for delec-
tacion and pleasure of your body. Or whe-
ther

Dii.

ther ye haue consented in your mynde to
haue any fylthy dede, besyde the lawe of
matrymony. Or whether ye haue within
matrymony, vsed any maner contrary to
detwe ordie of nature, agaynst the profyte
of generation. Furthermore whether ye ha
ue exccpted or moued any other vnto this
fylthy synne of Lecherye, other by sygnes
or by wordes, by annourninge of your bo
dy or by lpyght gesture and wanton beha
uoure, by jingynge, by daulsynge, by kys
singe, by halsynge, or by any other dysso
lute or vnhonest demeanour. Or whether
ye haue not fledde the occasyons of this
fylthy synne. But rather sought occasy
ons thereto. Furthermore whether ye haue
had eyther in your youth or any other tyme
me, fylthy touchynge of your pryuy mem
bres or of any others. And whether ye ha
ue had any polucions in your slepe by fyl
thy dreames, or vncleue ymagynacions,
specially by any occasion gyuen before of
your selfe. Or whether ye haue had bodes
ly dede of Lechery with any person. And
whether synge or maryed, whether with a
Buggyn or with other whether with any of
your

your owne syn or with any of religyon, or
within holy ordres.

¶ When ye haue remembred your selfe
dyligently in the secreete counsaile house
of your conscience, after this maner of wy
se, or after any other good or more suffy
cyent maner, as the grace of God & your
owne wytte and wysdome wyll serue you,
than go to your ghostly father, and shewe
 hym all your synnes playnely withoute
any coloure of cloke, specyally your deed
ly synnes, yf ye haue done any synth ye we
re laste shryuen, with dewe cireūstaunce
and with occasyone therof accordyng.
And than ye fulfyll one of those thre thin
ges that be specyally requyred to this sa
crament of penaunce. And another thyn
ge that is also requyred therto is contriciō
that is to saye that ye be sorry for all those
synnes that ye haue done, and be in wyll
and purpōse no more to synne. The thyr
de thynge that is requyred to this sacra
ment of penaunce is satisfaccion, that is
to saye that ye be in wyll to fulfyll suche
payne and penaunce, as shalbe resonably
sympted after the quantytie of your syn
nes

nes. Than these thre thynges hadde after
this maner of wyse, the preeft that hath iur-
tysoction vpon you, mynystreth to you
the sacramente of penaunce and grace of
absolucion, and declareth you clene assop-
led of all your Synnes (quantum ad cul-
pam) that is to saye all your synnes were
they neuer so great, for whiche you had de-
serued the paine of hell euerlastyng, nowe
that payne is chaunged by the Vertue of
this sacrament of penaunce into temporall
payne of this world or of purgatory. And
yf the payne or penaunce inioyned by the
preeft, which stande principally in prayer,
in fast, and in almes dede, yf that penaunce
be suffycient in acceptiō of God for the
quante of your synnes, than that fulfyll-
ted, the payne of purgatory also which els
were due for the sayde synnes, shalbe ful-
ly remytted and forgyuen you.

¶ But now to the honour of god and to
the cōforte of all that be wretched syn-
ners, here may be moued a questyon, wher
the reuerie man after he haue done any
deedly synne, be out of state of grace and
in state of dāpnacion, vnto the time that he

he be shryuen therof vnto his ghostlye fa-
ther, & receyue this sacrament of penaunce.
Whether he be in state of grace & state
of saluacion, beyng all onely sorry in his
herte for his synnes, with wyll and purpo-
se no more to synne, though he deferre his
shryft vnto the tyme generall assygned by
our mother holy churche. In this behalfe
two wayes maye be taken. The one waye
is good and suffycient, that other waye is
better and more perfyte. Better it is and
more perfyte waye, for a man to go to his
ghostly father shortly after he haue done
any deedly synne, and be shryuen therof,
and receyue the sacramente of penaunce,
than to defer his any longer, and that for
dyuers causes. One is, he shall haue the
more increase of grace. Another is, he shal
haue the better knowledge of him selfe &
of his synnes. The thyrde is, he shall the
better banquyshe & ouer come the temp-
tacion of the deuyll, with many other pro-
fytes that he shall haue thereby, wherfore it
is specialllye counsayled vnto euery man
and woman, after they fele them selfe grei-
uously wounded within any deedly synne,
than

than shortly to take the y^e ghostlye father
whiche may minister vnto them this holy
sacrament of penauence. But for as moche
as some be not disposed to take the better
and the more p^erfyte waye, namely syth
our mother holye churche cōmaundeth no
laye person to be shryuen but ones in the
yere excepte in diuers cases, as whan he is
in peryll of death, or whan he shall receiue
other sacramentes: therfore ye maye take
that other waye whiche is right good and
sufficiente, that is to w^{rite}, that ye ones in
the daye or els in the weeke at the leest, as
vpon the sondaie and other holy dayes, re
cite and reken v^p betwene god and you
in the secrete house of your conscience, how
ye haue spent or passed your time. And yf
you synde in your cōscience that ye haue
done any deedly synne that day or that we
ke, than loke that ye be sor^y for it. And be
in wyll & purpose with the helpe of our lor
de god no more to synne, purposynge fled
fastly to be shryuen therof to your ghostly
father at time assigned by the hol^y chur
che. He that ordreth him selfe after this ma
ner, though he hadde done neuer so great
no^r

nor so greuous sinnes, nor neuer so often:
times, ye thoughte it were. But times in the
daye, he might yet as ofte ryse againe by
this meane from deedly synne to the gra:
ce of god, from state of dampnation in to
state of saluacion. Let no person therfore
in any wyse refuse this generall and so
uerayne medicine, after they fele them sel
fe wounded with deedly synne. But reme
ber well these .iii. thinges before rehersed.
The first that they be sorie in herte for their
synnes. The seconde that they haue pur
pose to be shunnen therof at time assigned
by holy churche. The thirde that they be
in will with helpe of god no more to synne.
If ye want any of these three thinges af
ter you haue comytted any deedly synne,
whether it be by worde, or by thoughte, or
by dede, than doubtles ye be out of the fa
uour of god, & in state of dāpnacion. And
all the workes that ye do in the meane ti
me be deed and vnfuitefull, and shall ne
uer be accepte in the syght of god. And yf
ye take these three thynges with you truz
ly and vnfainedlye, thoughte your synnes
that ye had done were neuer so great, yet

E. i.

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By this meane ye shall be in the fauour of
god and in state of saluacion. And yf ye
happen to dye sodainly without any other
shryt, so that ye dyspyse not to be shryuen
at conuenient tyme: than doubtlesse this
is suffciente for your saluacion. And all
the good workes that ye do in the meane
time, shall be right fruitfull and graciously
accept in the sight of god, here to haue gra
ce, and afterwarde glory euerlastynge.

CBespyde these doctrynes before sayde,
yet let vs consydre and often times call to
mynde, the most ferefull houre of deeth, and
puruey nowe some remedies and preser
uatyues against the troublous temptaci
on that happen th comenly the sayde ty
me. And this is necessarye, not all onely
for your selfe, but also that we maye gyue
counsayle and exortacion to oure frende
whan he is in the same leopardy. For yf he
maye be called a frende that is dyligent
about a sycke person, to mynyster vnto
him thynges necessarye for his body, whi
che shall be shortly dyscoluted and be mea
te for wormes / moche more than is he wor
thy to be called a true and faythfull frend
de

de, that is dyvygente aboute a speke per-
son to mynister vnto him thynges necessa-
rie for his soule, the which shall neuer dye,
but euer endure othe in ioye continuall
or els in payne euerlastyng.

Let vs therfore consyder before the trou-
bles of the houre of death, & than we shall
suffre them the more easely whan they com-
me. Firste we shall consyder. In manner of
troubles or temptacions, which the wyces
kedfende comenly troubleth or tempteth
a christe soule withall at the houre of deeth.

The firste is agaynst the faith whiche
cometh pryncipallye by suggestyon of
the deuyll. For the deuyll knoweth surely
that there is not a more redye meane to
brynge a soule vnto euerlastyng paine of
hell, than for to induce him by some craft
or subtylle perswasyon to forsake his faith,
or doute in any parte thereof. But than
aboue all thynges, as ye haue begon your
lyfe in purfyte fayth of holy church, en-
deuer your selfe stedfastly by the grace of
god so for to ende it, and lose not the good
dedes that ye haue done in your lyfe befo-
re, for all the welth of your lyfe be, ore han-
geth

geth it an of the ende. Thinke therefore sted
fastly in your mynde, that all persuaciōs
mouynge agaynst the trewe saythe of the
churche, be but temptacions and wycked
suggestyons of the deuyll, which wolde de
ceyue you and make you to lose that ye
haue done.

Consyder well also and stedfastly be
leue, that there was neuer man nor womā
syth the begynninge of the worlde, that e
uer pleased almyghtie god without trewe
sayth of our lord god. There was neuer
soule that euer came to heuen, nor yet shal
do, without true faith of our sayour chri
ste Jesu. For these ys the deuyll wolde dis
pute with you in your sayth, beware that
ye stande not with him in disputaacion ther
of. For ys ye do, ye put your selfe in great
ieopardy. For the deuyll is subtyll in ar
gumentacions, that all the clarkes vpon
the earth be not able to be compared vnto
him. And though he our sayth in make sou
tes be lyke vnto swete spyes of the Apo
thecaries shop, whiche in betyng and bul
tyng gyueth euer the swete sauoure and
odoure, yet ys a man wyll presume vpon

his

his sermyng: or vpon his reason, to stande in dysputacions of his fayth with the olde serpent the deuyll; he shall not fayle but he shall be broughte in to the snare of the deuyll, with manifolde errours and inconueniencies. Therefore whether ye be clerke or laye man, haue euer your fayth stedfastly roled in the fayth of holy churche & content your selfe to rest thereto at all tyme, but speciall ye at the houre of death whan yowre wyttes be mooste feble, yowre ghosly enemy mooste cruell.

The seconde trouble or temptacion at the houre of death is desperacion. The temptacion, cometh comenly by suggestyon of the deuyll. For whan a soule is sore troubled with sickenes and heuynes, than the deuyll putteth vnto his mynde suche synnes as he hath done before tyme. specially some synnes wherof he was neuer shuauen, somewhat of neglygence somewhat of forgetfulnes. And than the sicke person so troubled both in body and in soule, remembereth nothing but payne & synne, wherfore somtyme he fereth so moche the right wysenes of god, seynge all onely the abho-

my nation of his owne lyfe and noffynge
of his good dedes, that he hath not suffici
ent hope and truste in the mercy of God,
but fallteth in to desperation without reme
dy. This desperation is moste greuous &
moste paynfull about all the synnes in
the world, wherefore yf any suche tempta
cion come in a mannes mynde, let him ar
me him selfe mightely with vertue of hope
and confidence, considerynge well & cer
tainly trustynge, that though he a man had
never done good dede in his lyfe, but as
many synnes as euer was done syth the be
gynnyng of the world, or shall be done to
the worldes ende, and though he had ne
ver ben stryuen nor done penance for the
end at the houre of death peradventure he
myghte not speake or had no key for to
be stryuen. yet he shuld not in no wyse des
payre of the mercy of god. For in this case
it were sufficient for his saluacion to be
sorry in his herte for his synnes, and aske
god mercy all onely in his mynde, thinkin
ge that the mercy of God is euer in this
world about his right wysenes. A man
shulde euer haue so great hope and truste
in

In saluacion, though an aungell of heuyn
appeared vnto him and shewed him that he
shulde be dampned, yet he shulde not beleue
him, but rather thinke that it were some
illusioun of the deuyll transfiguring him
selfe in tokenes of an aungell for to deceyue
him. And yet if it were certyfyed that
it were an aungell of God in dede, yet he
not despayre of his saluacion, but rather
thinke that the aungell spake conso-
latory, that is to say that he shulde be dāp-
ned if he wolde not be in wyll & purpose
to amende his lyfe, and be sorry for his syn-
nes that he had done.

The thyrde trouble or temptation at
the houre of death is angyre, wrath, and
impatience. This temptation cometh of-
tentyimes by suggestioun of the deuyll whi-
che moueth a soule to grudge with the spee-
kenesse, and to thinke his payne is grea-
ter than he hath deserued, wherefore he cry-
eth and complayneth vnto God, & sayth
why sufferest thou me lord god to conty-
nue in so longe & so great payne, what
haue I done that I shulde suffer all this.

Consyder here faithfull soule, that by
many

many tribulacions we must entre into the
kyngedome of heuyn. For a man is not
worthy to come to great ioye, that wyl suffe
fre no great payne therfore. And what is
the payne of a weke or of a yere, towarde
the great and inestymable ioye of heuyn,
whiche shall not endure not a weke nor a
yere, but euer more worlde without ende.

The dere beloued soules of our lorde,
suffre great payne before they depart out
of the worde. And they were glad so to do
knowynge the great profyte and fruyte
thet they shoulde haue therfore, yf we wold
remember and impynte well in our myn
des, what paine and passyon our sauour
Christe hath taken for vs, we myght thynke
our selfe drlycate persones, yf we wold
de not pacyentlye suffre some payne for
him & for þe wylth of our soules, to obtaine
the great blysse þe hath bought for vs.

Let vs therfore inderet our selfe pa
ciently to suffre payne, for the loue of him
whiche suffred the great payne and passy
on of the mooste bytter death of the crosse
for vs. And though he oure fleshe grudge
with payne, and despyeth heith and reffe
in

in this worlde, we muste forsake this de-
syre and put our wyll to the wyll of god,
whiche knoweth best what thyng is to our
auayle, and thanke him hartely of his dy-
sytacion, in sendyng vs payne & passion
here in this world, lyke as yf we had recey-
ued of hym a precious gyfte. For yf we be
pertayners with our sorde in payne & pas-
sion, we shall be partayners with hym in
ioye and consolacion.

The fourthe trouble of temptacion
at the houre of death, is courtysse and bus-
synesse of mynde in worldly thynges, whi-
che draweth the soule from the deuoute re-
membraunce and inwarde loue that it shul-
de haue in our sorde specyallye at that ty-
me. This temptacion cometh oftentimes
by suggestyon of the deuyl, which putteth
in a mannes minde at the houre of deth, such
thynges specyallye as a man hath loued
best in his lyfe before, as rycheffe, worldly
pleasure, wyfe & chyldren, and suche other.
These the deuyl presenteth busily vnto
a mannes mynde, for the entente that he
shulde rather occuppy his mynde here with
all, than with ghostly prosyte and welth of

his soule. Therefore to puruey remedye agaynst this temptation it were expedient that euery man haue his testamente redy made in tyme of his helthe, that he be not lettred aboute the orderynge of his worldly goodes at the tyme of his departinge, whā he shulde specyallye ordre his soule to the loue of god, & forsake the loue of all temporal thynge. For our sauour sayth, he that wyll not forsake father and mother, wyfe and chylde, and all other temporal possessyons, he may not be my dysciple. Wherefore they that shalbe aboute sycke persons, let them beware that they giue them not ouer great comforte of bodely helth, nor put them in ouer moche truste and hope of lyfe, for suche, swete wordes and dayne comfortes, may be occasyons of theyr vtter dampnacion, but let them moue them dyligentlye for to forsake the loue of this wretched worlde, & to put their wyll to God, and to be content alwayes whether it be to lyue or to dye, and of both rather ordre them selfe rather to dye than lyue, and than they shal not be deceyued. For many a man is deceyued in the tyme of
of

of theyr death, by hope of contynuaūce of
lyfe, for as lōge as they trust to lyue, they
wylł neuer dyspose them persytely to dye,
and so deeth taketh them vndisposed, to the
great domage and hurte of theyr soules.

The fyfte trouble or temptation at
the houre of death is pryde and Dayneglo
rye, whiche cometh chesely by instigacion
of the deuylł. For whan the deuylł percey
ueth that he can not ouercome a soule by
any of these temptacions before rehersed,
than he moueth hym to reioyce in hym selfe
of his good dedes, sayenge vnto hym.
Howe stronge be ye in fayth, howe sted
faste in hope, howe persyte in pacyence.
ye shall fynde but fewe such: as ye be, ye
haue done so many good dedes in youre
dayes, that ye shalbe remembred as longe
as the worlde standeth. This is a peryll
lous and a subtyll temptation. Wherefore
yf any suche thoughtes come in your myn
de, loke that ye make your selfe slowly vnto
our lord, considerynge that of your selfe
ye be nought els but a synfull creature
and a wretched synner, not alonely for
that ye haue done, but also for many syns

nes whiche ye shulde haue fallen vnto yf
ye had not be preserued of our lord there
from, and where ye haue euer in your lyf
done any good dedes, those came not of
your selfe but of his grace of god, to whome
belongeth honoure and prayse therfore.

Thus ye shall with Goddes grace ouer-
come the temptacions of the deuyll. For
whan he wolde exalte you by Wyde and
Dayneglory, ye shall humble your selfe by
mekence. And whan he wolde humble you
by desperation, ye shall exalt your selfe by
stedfast hope of the great mercy of god.

Moreover ye that shalbe about sycke
personce, loke that ye counsaile them hety-
me for to receiue the sacrament of the chur-
che, for they be suffrayne medycines both
for the soule and the body. For al syknes
and payne cometh of synne. For yf there
had neuer ben synne, there shulde neuer ha-
ue ben payne. But remedy agaynst synne
is grace, a grace is gotten cheselye by the
sacramentes of the churche, the whiche be
sufferayne medycynes both for the soule
and also for the body.

And after that the sycke person hath
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requyred the sacramentes of the churche,
let hym not fere to dye at any tyme that
shall please oure lorde to call hym, remem-
brynge that there is none other way to co-
me to the ioy of heuyn, but alonely by this
waye of death. For all the soules that be
nowe in heuyn, hath passed the same way
of death. And thonghe the flesshe and the
sensual appetyte, grudge and fere to dye,
let not this trouble the sycke person, for it
is naturall for the flesshe so to doo. But
this grudge & fere shall not lose the mery-
te of the soule, yf the soule consent not wyl-
lynge to therto, but be consent to submyt
hym selfe to the wyll of God, whether it
be to dye or to lyue.

Nowe for a shorte conclusyon, that a
man maye the better knowe at the houre
of death whether he be in state of saluaci-
on, he shall examyne him selfe, or his fren-
de in lyke wyse of .v. speciall thynges. fyr-
ste whether he beleue all that belongeth
to Chrysten fayth, as holye churche bely-
ueth and teacheth. The seconde whether he
truste stedfastlye to be saued, and to come
to the ioye of heuyn throughte the merytes

of chrystes passyon. The thyrde whether
he be sorre for all the synnes that he hath
done, and aske specialle forgynnesse of
our lord for them, with will and purpose
to refrayne from synne hence forward.
The fourthe whether he forgue all them
that haue hurte or offended hym by worde
or by dede, and aske all them forgynnes
that he hath hurte or offended other by wor
de or by dede. The fyfte yf he haue hurte
any man, whether he wyll that restitution
and amends be made vnto them, accor
dyng to ryghte and conscience, as farre
as his power may extēde. These. V. questy
ons ben necessary to be asked of them that
lye in iopardye of deeth. And who so euer
maye answer to all them, and say yether
to truely and vnfaynedly by his worde
of mouthe, or for want of speche in his hert
alone: he maye be assured yf he so departe
this worlde, that he shalbe saued & come to
the blysse of heuyn euerlastyng.

Cyet in all maner of troubles & temp
tations in body and i soule, let euery man
remembre inwardly the blyssed passyon of
our sauoure & hysse, and call therto for
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helpe and socoure, and he shall fynde reme-
dy therein. Besyde this let every man call
vnto the glorious Virgyn the mother of
god our lady saynt Mary, for helpe, com-
forte, and assistance. For she maye by her
intercessyon helpe vs and socoure vs, for
she is most full of pytie vnder God. And
doubteles she wyll by hyr Intercessyon,
helpe vs and socoure vs yf we calle vnto
hyr. For she is the mother of mercy and py-
tie, and our specyall aduocate for to shewe
and present all our causes and our necessary-
tie to the hyghe iudge of heuyn, her owne
blyssed sonne. And doubteles it is not to
be thought that suche a noble sonne so lo-
uyng & so gentyll vnto his mother, wyll
deny her any thyng that she asketh for vs.
Wherefore let every man & woman at all ty-
mes, but specyally at the houre of death,
call vnto her for helpe & socoure by her in-
tercessyon. And doubt we not but she wyll
euer be redy, and helpe, comforte, and as-
syste vs, makynge intercessyon for vs in
all our causes and necessyties.

CBesyde this let every man and wo-
man at the houre of deth make inuocation
and

and theiſe frendes with theym, vnto holpe
 anngels and ſayntes of heuyn, ſpecially
 to thoſe which they haue had moſt deuocion
 vnto in theiſe lyues, to make interceſſyon
 for them vnto almyghtie god, & ſo ſynally
 ſye to recomende theiſe ſoules vnto God
 almyghtie, ſayenge, In manus tuas dñe
 comendo ſpiritum meum, and other praye
 eis whiche ſhalbe thoughte conueniente
 and pleaſaunt vnto god. To whom be al
 honoure and gloryeuerlaſtyng. Amen.

¶ Finis Exoneratori
 Luratori.

¶ Imprinted by me Robert
 wyer: dwellinge at the ſygne of
 S. John Euangelyste, in S. Mary
 tynes parſhe, in the Duke of Suff
 folkes centres, beſyde charynge
 Croſſe.

¶ Cum priuilegio, ad
 imprimendum ſolum.

ROBERT WYER